

ON BAPTISM.
In relation to its Mode and Subjects, by Rev. Mr. H. B. Swann, Pastor of the Baptist Church in Haverhill, Mass. 10 months. By Rev. Mr. H. B. Swann, Pastor of the Baptist Church in Haverhill, Mass. 10 months. By Rev. Mr. H. B. Swann, Pastor of the Baptist Church in Haverhill, Mass. 10 months.

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BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES.....PRICE \$3.00 A YEAR, OR \$2.50 IN ADVANCE.

Education. Extract from Prof. Stoue's Report on Elementary Public Instruction, addressed to the Governor and General Assembly of the State of Ohio.

I will now ask your attention to a few facts respecting the internal management of the schools in Prussia and some other parts of Germany, which were impressed on my mind by a personal inspection of those establishments.

One of the circumstances that interested me most, was the excellent order and rigid economy with which all the Prussian institutions are conducted. Particularly in large boarding schools, where hundreds, and sometimes thousands of youth are collected together, the benefits of the system are strikingly manifest.

Every instance of neglect is sure to receive its appropriate reprimand, and if necessary, severe punishment. I know of nothing that can benefit us more than the introduction of such self-repeated lessons on carefulness and frugality into all our educational establishments; for the contrary habits of carelessness and wastefulness, notwithstanding all the advantages which we enjoy, have already done us immense mischief.

At Berlin, I visited an establishment for the reformation of youthful offenders. Here boys of almost every age, from twelve to twenty, were brought under the supervision of the police, to be instructed, and rescued from vice, instead of being hardened in iniquity by living in the common prison with old offenders. It is under the care of Dr. Kopf, a most simple-hearted excellent old gentleman; just such a one as reminds us of the ancient Christians, who lived in the duty of godliness and simplicity and purity of the Christian church.

After singing this, they all took to work with great cheerfulness, and I felt that to work with others which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders by a judicious application of the right means of moral influence.

Now, laying aside all considerations of benevolence and of religious obligation, is it not for the highest good of the State, that these minds should be withdrawn from vice and trained up to be enlightened and useful citizens, contributing a large share to the public wealth, virtue and happiness; rather than that they should come forward in life miserable criminals, of no use to themselves or the public, deprecating on the property and violating the rights of the industrious citizens, increasing the public burdens by their crimes, endangering the well being of society, and undermining our liberties?

A similar establishment in the neighborhood of Hamburg, to which I was introduced by Dr. Julius who is known to many of our citizens, afforded striking examples of the happy influence of moral and religious instruction, in reclaiming the vicious and saving the lost.

When I was in Berlin, I went into the public prison, and visited every part of the establishment. The children, who were introduced to a large hall which was full of children, with their books and teachers, and having all the appearance of a common Prussian school room.

Where education is estimated according to its real value, people are willing to expend money for the support of schools; and if necessary, to deny themselves some physical advantages for the sake of giving their children the blessings of moral and intellectual culture.

On another occasion, when considerable progress had been made in their moral education, the Superintendent discovered that some of them had taken snuff from the premises, and applied them to their own use, without permission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which had been given them, and told them that till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family.

Benevolence. For the Boston Recorder. \$2,000 FROM HARTFORD AND NEW HAVEN. The "first fruits" of \$40,000 for the foreign Christian press, gathered as below, give cheering promise that, by the blessing of God, the whole may be secured.

"New-Haven, January 24, 1838. To the Committee of the American Tract Society. Respected and Dear Brethren, The friends of the Redeemer in Hartford and New-Haven still feel a deep and growing interest in the Tract cause. I think I have never witnessed such cheerful and ready co-operation.

"The Annual Report of the Connecticut Branch was read by Rev. Mr. Andrews, of West-Hartford. A sketch of the present claim upon the Parent Society from different portions of the earth was then presented, and the meeting was addressed by Rev. Messrs. Sprague, of Hartford, and Sargent of New-Haven.

"The Lord is my strength and my song, and is become my salvation." "The voice of rejoicing and salvation is heard in the tabernacles of the righteous." "This is the day which the Lord hath made. We will rejoice and be glad in it."

After this, the exercises were concluded by singing and prayer. Another boy afterwards built him a hut, which was to be dedicated in a similar way; but when the boys came together, they saw in it a piece of timber, and belonged to the establishment, and permission that it had been taken without permission, they at once demolished the whole edifice, and restored the timber to its place.

"Now let us all thank God." After singing this, they all took to work with great cheerfulness, and I felt that to work with others which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders by a judicious application of the right means of moral influence.

One-tenth of the sum is already given by these two cities. Will not the friends of Zion throughout the land complete the amount? The year 1783 was marked by another revival in Yale College, from its commencement to the present time.

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contributed perhaps no less extensively and usefully to its spread and influence in the world. Among these it is sufficient to mention the name of the lamented Evans, the amount of whose service in the cause of missions, as Secretary of the American Board of Commissioners for Foreign Missions, can never be fully known except in the disclosures of the last day.

"The regular exercises of college, it is believed, were at no time during the revival more frequent than it had been before; except that, in two or three instances, clergymen from abroad being present, preached at evening prayers. President Dwight, as usual, continued his series of discourses on systematic theology on the morning of the Sabbath, and in the afternoon addressed his charge on some subject of a more practical character.

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solve. What is it? eagerly enquired the young man. The clergyman answered with a solemn tone of voice: "What shall it profit a man if he gain the whole world and lose his own soul?" The youth returned home, endeavored to shake off the impression fastened on him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him. What shall a man profit if he gain the whole world and lose his own soul? It finally resulted in his conversion, and he is now an able advocate and preacher of that gospel which he once rejected.

Intelligence.

REVIVALS.

ROCHESTER, VT.—The Rev. C. D. Noble writes to the editor of the Vermont Chronicle, dated Rochester, Vt., Jan. 8th, 1838.

The friends of Zion will rejoice to know that we are again favored with a blessed refreshing from the presence of the Lord. Early in the fall there were special indications of the Spirit among the people. Christians began to awaken from their apathy, and rally for an onset upon the kingdom of darkness. Distinctions of names seemed to be forgotten, and we beheld them, though differing in minor points, laboring together for the salvation of sinners. And the result has been as we expected. The foundations of sin have been broken up—the powers of Hell have yielded to the righteous claims of Heaven!

We speak with diffidence, so soon, of these results. But we have reason to believe that about one hundred and fifty have already decided themselves to the service of their Redeemer. And I know not that the interest is as yet diminished. The subjects of the work are, as usual, mostly among the youth. God has signally placed the seal of his approbation upon the instructions of the Sabbath School and the Bible Class. And yet, it has been confined to no age. Yesterday, thirty-six of all ages, from the child of ten to the veteran of seventy years, sat down with us, for the first time, to commemorate the sufferings and death of the Son of God. Fifteen family altars have been erected since the commencement of the revival, from which the praises of God daily ascend to heaven. Our meetings have been crowded and solemn. In them, we have had overwhelming conviction of the Spirit's power. There has been nothing like animal excitement; but an evident yielding to the claims of truth and principle, by a fixed determination to obey him who has a right to command. As to means, we have had what may be termed two protracted meetings—one in the Methodist Chapel, and the other in my own; both evidently owned and blessed by the Great Head of the Church. Neighborhood meetings, every evening, sustained principally by working members of the church, have been conspicuously owned as the honored instruments. Our confidence in the use of all these means, sustained by the prayers and unceasing, edifying exertions of Christians, is greatly increased. If they fail, the responsibility of a failure must, in ordinary cases rest upon them.

HAT CREEK CHURCH, CHARLOTTE CO. VA.—We never recollect to have witnessed such a work of grace as has been for some time going on at Hat Creek, and in the surrounding neighborhood. It commenced in the latter part of September, or first of October, at Union Hill, a branch of the Hat Creek congregation, at which place about 40 persons have professed to know the Lord in the pardon of their sins. The ministers present on this occasion were the Rev. Samuel Armistead, Pastor of the Hat Creek congregation, and Rev. Mr. Davidson, a Baptist minister, whose labors were many days, during which time Christians were revived and edified, and the cry of "what shall I do to be saved," was heard from many.

Rev. S. Armistead, left a few days before the meeting closed, and returned to his appointment at Hat Creek, at which place, he had the pleasure, and the blessed privilege of witnessing the conversion of about forty more. It was pleasant to be there. The meeting was continued 12 or 15 days. An interesting state of things still exists with the brethren here.

[Southern Rel. Tel.]

MICHIGAN.—It is certainly matter of rejoicing, that we are able, at the very threshold of the new year, to speak of revivals in our churches. We hear that interesting revivals are in progress at Flint River, Genesee Co., at Pontiac, Oakland Co., and at Gull Prairie, Kalamazoo Co. At Pontiac, the revival commenced, we are informed, in a protracted meeting originated by the Baptists, but soon extended to the Presbyterian and Methodist denominations, all being now harmoniously engaged in the work. In respect to the revival at Gull Prairie—a correspondent writes, "An interesting protracted meeting is now in progress on Gull Prairie—some conversions—a truly refreshing season." The church at Gull Prairie has long been destitute of a minister. Quite recently, however, the Rev. Calvin Clark, late of Marshall, has received and accepted an invitation from that church to become their minister, and has removed to his new field of labor. The Lord seems to have signs following."—Mich. Obs.

REVIVAL IN MONMOUTH, ME.

The Rev. William Day, Pastor of the Baptist church in Monmouth, Me. under date of Jan. 6, writes to the Editor of the Eastern Baptist as follows:

BRO. BROWN:—While writing, I would inform you that yesterday was a day of deep interest to the first Baptist church in this town. I had the privilege of baptizing eight disciples on that day, which number makes thirty-six since the revival commenced here. After retiring from the water we returned to the meeting-house, where we celebrated the holy ordinance of the supper. Thirty-five of these young disciples of the Redeemer for the first time commemorated the dying love of that Saviour whom they had found so precious to their souls. There was one circumstance which made the communion season at this time peculiarly interesting. One of the deacons had the happiness of beholding on this occasion his whole family seated around the table of the Lord, which consisted of his wife and five children, three of them having experienced religion during the late revival. May they all be seated around their Father's table in heaven. The other deacons had had three children converted and added to the church since the revival commenced. The good work does not stop still onward. Next Lord's day, I expect to have another baptizing season. Several have been received by the church at East Monmouth, where I labor half the time, who are wishing to follow their Saviour in the holy ordinance of baptism.

REVIVAL IN CUMMINGTON, MASS.

Extract of a letter from a friend in Cummington, to the Editor of the Christian Watchman, dated Jan. 25, 1838.

"The Lord has appeared for his churches and people in this place in a remarkable manner. A few weeks since some Christians had strong faith that the Lord was about to pour out his Spirit. The Methodists had already held a protracted meeting in the West part of the town, which resulted in several conversions. The Baptists and Congregationalists, united in a series of evening meetings in the Baptist Meeting-house in the East part, which have resulted gloriously, though they get continued with equal interest. We have had an exciting preaching; no extra means; but the Lord has blessed feeble instruments. The work has been powerful among the heads of families. In about twenty-five families, the husband or wife or both have found peace in believing in Christ. The work is general—all persons seem to be affected. The academy, which is under my direction has

shared abundantly in the work. About one third of the school have indulged new hopes; others are much elevated. And what is remarkable, it seems as though the Lord had worked almost without means. Our pastor, Rev. E. Sandys, has labored faithfully and has been greatly blessed. We yet believe and pray that the Lord will do greater things for us; for we have no reason to distrust Him.

WORCESTER CONVENTION.

We have received a pamphlet containing the details of the proceedings of the Convention of the Worcester County, on the subject of Slavery. We do not notice any thing of importance in the minutes of the proceedings, which we have not already given in substance. We give the declaration of sentiments and the remonstrance of the minority entire.

DECLARATION OF SENTIMENTS.

We, the undersigned, Ministers of Jesus Christ in the County of Worcester and State of Massachusetts, assembled in Convention in the town of Worcester, on the 16th day of Jan., A. D. 1838, do, in this public and solemn manner, declare our sentiments on the subject of American Slavery.

As we cannot be indifferent to human wrongs and human woes, wherever they exist; and our very nature would prompt us, to the utmost limit of our power, to administer relief for the one, and seek redress for the other. As Christians, we cannot conceal the deep grief of our hearts, that any portion of the human family—our brethren by the common blood nature and redemption, especially when dwelling by our side, and surrounded by the institutions of a religion which knows no respect of persons—should be systematically shut out, as by a wall of adamant, from its elevating and ennobling influences, and bound down to a state of intellectual, moral, and spiritual degradation. As Ministers of Christ, who are "sent to bring the blind to the path of life, to the light of the knowledge of the glory of God, to the revelation of the riches of His grace, which He has bestowed upon us in all wisdom and knowledge, and to set at liberty them that are bound," acting under a commission which contemplates the instruction of "every creature," we cannot forbear, on all proper occasions, individually or collectively to proclaim those doctrines and inculcate those principles of our religion, which designate as a duty which we owe to our fellow-men, to do good to every man, and sweep away every vestige of oppression.

We declare, at this time, our sentiments on the subject of Slavery—not to denounce any class of our countrymen, as sinners above all men in the sight of Him who searcheth the heart; but that we may, by expressing our solemn convictions, and at the same time, exhibit the ground of immutable truth and justice, on which, as we conceive, they are based, arrest attention, awaken interest, arouse the public conscience at the North and the South; and thus, as far as in us lies, bring into action a train of holy influences, which, with the blessing of Almighty God, shall result in the total removal of this evil from our land.

We do it, as a duty which we owe to our country, to our posterity, to our churches, to the Christian name, to all both bond and free in our land, and to the Master whom we serve. We do it, because we are expressly required to "remember them that are in bonds as bound with them;" because we are bound to do good to all men as we have opportunity; because we love our country, and would save it from the operation of those causes which are visibly working its ruin; and because we would avert from the nation the judgments of an avenging God.

Regarding Slavery as an institution having moral and religious relations of the deepest importance, we claim the liberty, as we feel the obligation, to declare our sentiments concerning it, with the plainness and boldness, yet with Christian courtesy and love. In forming our judgment of its character, we might refer to that law written on the heart by the finger of God, which asserts, in every man's consciousness, that he has a right to himself, to the use of his own powers, and to the products of his own labor, which cannot be rightfully annulled; which holds to our principle evident in the light of reason; and the violation of it, to be a palpable moral wrong. But we would rather refer to the Oracles of Inspired Truth. We would abide by the Law and the testimony of God, and submit to stand or fall by their decision. We find, on the Sacred Records, no approbation, express or implied, in proper example, of a system which, in the operation of American Slavery, we hold, flaming on the very portals of both the Old and the New Dispensation, the LAW, "thou shalt love thy neighbor as thyself;" and hear from the lips of the Father and Father of our faith, the precept:—"All things whatsoever would ye that men should do unto you, do ye even so to them;" we cannot look upon Slavery, and we dare not speak of it, but as an essential, a complex, and a multifarious transgression of the plainest principles and precepts of religion.

We rejoice in the belief that there are, among slaveholders, those who conscientiously desire the removal of the system with all its inroads, and who, in relation to them, would speak with the utmost tenderness. We would even hope that their action may be united with ours, for the accomplishment of so desirable an end.

We doubt not that many, among our enslaved countrymen, are treated, as far as the system will allow, with humanity and kindness; that many individual cases either of kindness or cruelty; but of the system; and we affirm that, even in its mildest form, it is a system necessarily involving evils, the endurance of which we should regard as the greatest earthly calamity that could possibly befall ourselves or our children. We have only, in imagination, to assume the condition of the slave, and we hold to the same bondage, with its inevitable ignorance and debasement, held perhaps to-day as the property of a humane master, but liable to fall to-morrow into the hands we know not of whom, and to be driven we know not whither—our own will blotted out of being, and the indestructible affections of the heart rent and agonized by the unending of the dearest family ties,—we have only, for one moment, to place ourselves, our wives, and our children, in circumstances like these, to see in what daring opposition the whole system stands to the second great command of the LAW, and to feel with what force the Golden Rule of Christ constrains us to exert what moral influence we may for its speed and total removal.

We are perfectly aware that it is often said, and undoubtedly with truth, that the slaves are content in their present situation. But this, so far from constituting a valid apology for Slavery, only shows how deep is the degradation to which it reduces its victims. A human being, an immortal soul, made a little lower than the angels, created in a situation in which he necessarily takes rank with the angels, and is told that he is content!—satisfied with ignorance, and with a deprivation of the dearest rights and highest privileges which belong to humanity!!! If this be not a monstrous absurdity, it can only be regarded as the very climax of this oppressive and debasing system, demonstrating to what an extent its influence may go, in crushing the powers and quenching the aspirations of a mind, formed for glory and honor and immortality. In this fact alone, we have evidence irresistible that Slavery ought to be abandoned, as utterly irreconcilable with that religion, which exalts us to our own intellectual and moral cultivation, and to the most liberal exertions to promote the improvement of our fellow men.

If any thing more were necessary to deepen our convictions of the enormity of this evil, we have it in the declarations of impartial slaveholders themselves. It is the testimony of Jefferson, that "the whole commerce between master and slave is a perpetual exercise of the most boisterous and tyrannical passion, the exercise of the most inhuman and cruel passions, and a degrading subordination on the one part, and a degrading subordination on the other. Our children see this, and learn to imitate it; for man is an imitative animal." The parent sterns, the child looks on, catches the lineaments of wrath, puts on the same look of passion; and thus, by degrees, the worst of passions, and thus, the most educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy, who can retain his manners and morals undegraded by such circumstances. . . . With the morals of the people, their industry is destroyed. For, in a warm climate, no man will labor for himself who can make another labor for him. And can the liberties of a nation be thought secure, when we have removed their only firm basis, a conviction in the minds of the people, that these liberties are the gift of God?—that they are not to be violated but with His wrath? Indeed, I tremble for my country, when I reflect that God is just; that his justice cannot sleep forever."

* Comp. Isa. 61, 1, with Luke 4, 18.

† True to some extent, though by no means generally.

And if Slavery, on the one hand, encourages idleness, fosters the growth of the worst of passions, and furnishes temptation to the grossest immorality, we have testimony equally unexceptionable, that its effect, on the other, is to entail on vast multitudes a degree of religious degradation and hopelessness as deplorable as that of the Heathen. "Who would credit it," say the Committee of the Synod of South Carolina and Georgia, appointed Jan. 5, 1838—"Who would credit it," that in these years of revival and benevolent effort, in this Christian Republic, there never two millions of human beings in the condition of Heathen, and, in some respects, in a worse condition. From long continued and close observation, we believe that their moral and religious condition is such, that they may justly be considered, THE HEATHEN OF THIS CHRISTIAN COUNTRY, and will bear comparison with Heathen in any country in the world. The Negroes are destitute of the Gospel, and ever will be under the present state of things. In the vast field extending from one entire State beyond (north of) the Potomac, to the Sabine River, and from the Atlantic to the Ohio, there are, to the best of our knowledge, not twelve men, exclusively devoted to the religious instruction of the Negroes. In the present state of feeling in the South, a ministry of their own color could neither be obtained nor tolerated.

"But do not the Negroes have access to the Gospel through the ministry of the Whites?" We answer, No; the Negroes have no regular and efficient ministry;—as a matter of course, no churches; neither is there sufficient room in white churches for their accommodation. We know of but five Churches in the Slaveholding States, built expressly for their use; these are all in the State of Georgia. We may now inquire, if they enjoy the Gospel, the Gospel in their own houses and on our plantations? Again, we return a negative answer. They have no BIBLES to read by their own firesides; they have no family altars; and, when in affliction or death, they have no MINISTER to address to them the consolations of the Gospel, nor to hold to them the promises of eternal life. When, we listen to such testimony as this, and reflect on the appalling facts it discloses, we cannot refrain, as Ministers of Jesus Christ, from uniting in one loud and earnest note of remonstrance.

We, therefore, solemnly affirm our conviction, that the enslaving of men, the abrogation of the right of personal freedom, without which no other rights can exist, the reducing of a rational being to the condition of a thing, an article of merchandise, a machine of labor, to be bought, sold, held, and used at the will and for the benefit of another, is contrary alike to the plainest dictates of reason, and the inviolable principles of righteousness; forbidden by that command, which is the key-stone of all social morality; at war with the entire genius of the Christian religion; and condemned as a high-handed offence against both God and man, by the united voice of nature and revelation. We hold it, as here defined, to be not only a sin in itself, but also the occasion, the partner and the parent of almost every species of sin that can be named. We fully believe, that in its legitimate operation, it will not only be a curse to the nation, but a curse to the world. And we believe, that it acts as the patron of arrogance, the nurse of cruelty, an incitement to the worst of passions, and a pander to wanton licentiousness; and that the exceptions which exist are to be ascribed altogether to counteracting causes. We also believe, that to uphold the system, the reading of the "Gospel," is virtually, and in most instances, effectually denied to more than two millions of immortal beings, by those States existing in the Slaveholding States generally, which forbid the instruction of the Slaves in the elementary principles of education; thus harmonizing with that spirit of Popery, which takes away from the people the Bible, and consigns the entire class of our fellow creatures, to the servitude of power, the debasement of ignorance, and, to a frightful extent, the pollution of sin, and leaves them to sink down to all that is wretched and disgusting in the lowest forms of wickedness.

Believing Slavery, therefore, to be both a sin in itself, and a source of every other sin, we believe, as we believe in the duty, we believe likewise in the safety of the measure; for under the government of God, "righteousness" has no tendency to the subversion of the system. And we believe, in other words, we believe that the master ought, without delay, to cease holding the slave as property, and elevate him to the proper dignity of a man; to treat him, not as a creature of inferior nature, doomed to unrequited toil; but as a brother of the same great family, possessed of the same natural rights as himself, and entitled to the same claims of justice; and strenuously endeavor to effect such a change in his civil condition, as shall secure and guard by law his rights as a rational and social being. Thus only can a full compliance be yielded to the spirit of the Apostolic injunction—"Masters, give unto your servants that which is just and equal."

We will only add, in conclusion, that we arrogate to ourselves the right of dictating to other men's consciences; but simply seek to discharge those obligations which are urged upon us by our own. We wish to exert no other influence for the removal of Slavery, than that which shall emanate kindly and gently from the truths we utter; and we believe none other need be exerted; for where the truth prevails, there will be the spirit of the Lord; and where the spirit of the Lord is, there is LIBERTY! We are aware that if Slavery is ever abolished, it will be by the Masters themselves, and by no others. No others can effect it, nor is it desirable that they should, if they could. Emancipation, to be of any value to the slave, must be the free, voluntary act of the Master, performed from the spirit of the Gospel, and not from any other motive; that the period may not be remote, when he shall perceive the evils of the system in all their magnitude; when he shall proclaim liberty to the captives, convert the sighs of the oppressed into songs of deliverance, and save a guilty land from the storm of divine retribution which is now suspended over it.

George Allen.
Joseph Allen.
Isaac Ball.
Isaac R. Barbour.
Horatio Bardswell.
John Benck.
Samuel L. Burdett.
Caleb Brown.
Samuel G. Buckingham.
Michael Burdett.
W. S. Campbell.
R. Carver.
Joseph Clark.
Jonathan L. Eaton.
Elphinstone.
Elphinstone.
William H. Eaton.
C. B. Elliott.
C. Shumway.
Samuel H. Emerson.
Thomas H. Smith.
James D. Farnsworth.
George Fisher.
John Fiske.
Charles Forbush.
Joseph Goffe.
George Gooden.
John H. H. H.
Cyrus P. Grosvenor.

REMONSTRANCE OF THE MINORITY.

WORCESTER, January 16, 1838.
Asserting for every individual, the natural right and the Christian obligation of forming and expressing opinions on moral as applied to public affairs, and of joining party in relation to those who constitute the majority of the body present, we, the undersigned, though we consider Slavery as a great moral evil, and devoutly pray that it may soon be removed from our country, yet would remonstrate against the combined action of the Clergy of the Southern States, in their recent declaration of sentiments on questions connected with Slavery in the Southern States.

1st. Because it is the appropriate duty of the Christian Ministry to hold up the great principles of religion to the deplorable consideration, to assert the doctrines on which great moral reforms depend, and not to take the lead in political movements.

2d. Because the organization of a party by the Clergy for a political purpose has a direct tendency to subject the purity of divine truth to the base influence of party spirit.

3d. Because, by narrowing the warfare against moral evil to a special and organized warfare against an evil in a remote, but well defined section of our country, the Clergy excite a portion of the country in opposition to the other, and threaten to dissolve the Union in the conflict of geographical parties.

4th. Because the questions connected with Slavery are so intimately blended with questions of state rights, and the construction of the National Constitution, that the organized action of the Clergy upon Slavery will necessarily connect itself with our political elections, and judicial decisions, and will thus make the Clergy not the ambassadors of Christ and friends of peace, but the fomenters of social discord, and the abettors of fatal divisions.

5th. Because the organization of the Clergy to act on a political subject is without a precedent in our Commonwealth, and may prove an introduction to the most pernicious display of worldly ambition and spiritual domination.

Isaac Allen.
Aaron Bancroft.
Samuel Clarke.
Samuel S. Cutting.
Eber Carpenter.
David Holman.

Alonso Hill.
Rodney A. Miller.
M. G. Pratt.
T. R. Sullivan.
Nathaniel Thayer.
Jonathan E. Woodbridge.

BOSTON RECORDER.

Friday, Feb. 9, 1838.

MONTHLY CONCERT.

We present a few items of intelligence, as communicated by Rev. Dr. Anderson, at Bowdoin street Church, on Monday evening last.

GREEK MISSION.—This mission has three stations, one at Athens, one at Peloponnese, and one at the extreme Southern point of the Peloponnese, on a rough rocky promontory, among a people, called Maniotes, or Spartans, who claim with some reason, to be the descendants of the ancient Spartans. The station among them has been formed under very auspicious circumstances. In a letter dated Sept. 5, the two missionaries say that, dwelling in those mountain fastnesses, this people have maintained their primitive character. They proudly boast that they have never bowed to any foreign yoke. How much they owe this to the barrenness of their country, we know not; but it is the fact, that even the Turks were never able to subdue them. The Turks did not allow the Greeks the use of Bells; but they were never able to remove them from the churches of Mani.

They compounded with the Turks, by paying a small tribute. They have always maintained a hardy and independent character. Until the present generation there has always been a lamentable want of good feeling among them; indeed, it may be said still to be so, only there is less manifestation of it at the present time. This strife was kept up not only between different neighborhoods, but between neighbors; so that they were often provided with towers, as means of defence. These towers were square buildings, two, three, or four stories high, and frequently were joined to the houses. The missionaries now reside in one of these ancient houses, and the tower is occupied as a school house. Dr. Anderson said he recollected having seen these towers scattered over the country, at some distance south of the site of the ancient city of Sparta. Dr. King had stated that it was the custom among this people, when they had received an injury, or when any of their friends had been murdered, to let their beads grow till they were as long as their arms, and then to cut them off with a long beard, and inquire what it meant. The man replied, "I am what you have made me. Before you came, every man avenged his own wrongs, but now in obedience to one of your laws, we have laid aside our arms. Some time since, my son was killed, and I have been waiting to see if you would avenge his death. 'Well,' said Capodistria, 'this thing must be attended to, and the murderer brought to justice.' His officers replied that this was not an easy matter, as more blood must be shed before he could be taken. However, Capodistria promised to attend to it; and the man said that he should wait forty days, and then if justice was not done, he should take it into his own hands. It is supposed that Capodistria forgot the matter, in the multitude of his business. However this may be, the man waited sixty days, and then went and butchered the man who had killed his son, with his wife, two daughters and a son, and then wrote a letter to Capodistria, that he had waited not only forty but sixty days, and not finding justice done, he had taken it himself, and with interest too. Messrs. Houston and Leyburn, say the people now tell them freely what used to be their practices, and manifest their pleasure at the change. This same President Capodistria lost his life by means of two Maniotes. He had imprisoned their father; and they watched an opportunity, as he was coming out of church, and while one shot him through the head the other stabbed him to the heart. One of them was shot down by the guard, and the other taken and executed.

The station is at Areopolis, situated on an elevated plain overlooking the sea. Dr. Anderson said he recollected to have seen this town as he sailed along the shore. It was distinguished by a green spot, on the elevated, barren plain, occasioned by groves of olive trees.

NESTORIANS.—Dr. Anderson said he had requested Rev. Mr. Holliday, one of the last reinforcement of this mission, to write his impressions, as to whether the statements made by the missionaries were an exaggeration of the facts. He writes that these accounts are fully maintained, and he thinks they contain no exaggeration. Dr. Grant writes, (May 25, 1837,) before receiving the circular giving directions for the reduction of expenses, that the funds they then had for purposes of education, were far from being adequate to the wants of the people. He had been obliged to tell the inhabitants of six villages that he could not aid them in supporting schools, any farther than to supply them with books. They had seen the benefits of the schools, and were anxious to realize them, but they were so poor that they could hardly clothe their children and keep them from starving. A year ago, these people thought they could not send their children unless we could give them two or three cents a day, to furnish them with provisions, which they were able to earn in various ways. At first the missionaries felt more like blaming than pitying them; but when they came to see little boys come to the school, clothed in the worst garb of beggars, they thought otherwise; and when, six months after, they saw forty children in each of their schools, notwithstanding the poverty of their parents, they could not but wish that those by whose instrumentality they had been enabled to do this, might participate in the joys they felt. Whether these schools can be sustained, said Dr. Anderson, after the arrival of the circular, is a question of the deepest interest. I have great fears—indeed, it appears almost certain, that when that circular arrives, some of these schools must be abandoned. I wrote to the missionaries to explain the matter to the Nestorians as well as they could; but as they have very little knowledge of com-

mercial affairs, it is not probable that they can be made to appreciate the state of things in this country.

JAPANESE.—The ship that was sent out, partly for the purpose of carrying back some shipwrecked sailors, and partly for the purpose of ascertaining whether there was any opening for missions there, has returned to Canton, but no intelligence has yet been received of the result of the voyage.

ROCKY MOUNTAINS.—Intelligence of the deepest interest continues to be received from the missions west of the Rocky Mountains. A document has been received from one of the missionaries, pointing out openings for twelve missions that might be instituted immediately, with the prospect of success to all the people. They apply for missionaries, often with tears in their eyes. In the present state of things, these missionaries cannot all be sent, but the committee have resolved to send out in the spring, four, instead of the forty or fifty asked for. The call is such that it cannot be resisted entirely; and they believe that God, who calls so distinctly upon them to go forward, will sustain them, till the result of the present cloud which so mysteriously hangs over us, shall be known.

After further devotional exercises, Dr. Anderson gave a very interesting historical sketch of the ancient Nestorian Missions; from which it appears that they prosecuted missions with great success, over a great portion of central Asia; and that they continued to prosecute these missions with vigor for at least five hundred years, a larger period than missionary operations have been sustained by any other portion of the Christian church, in any age of the world.

Rev. Mr. Winslow gave some reasons why we have no need to fear that the missions of the present day will share a like fate with those of the Nestorians. (1.) The missionaries carry with them the printing press; and as soon as a people are converted to Christianity, they are furnished with a written language, with the Bible and the choicest books in our language translated into their own tongue. (2.) Christianity now becomes incorporated into the literature of the people, where it is received. The English language can never lose its Christianity. (3.) It becomes incorporated with the philosophy and science, and the political and civil institutions of the people who receive it. All those nations, therefore, which are converted to Christianity by the present missions will remain Christian nations to the end of time. This is also according to the promises of God. It is pleasant now to look back and see that these our Christian fathers have not been idle in this blessed work, and to reflect that the rays of gospel light, after having gone to the ends of the earth, are returning again to them, from a continent of the existence of which they were then entirely ignorant.

MISSIONS OF THE AM. BOARD.

Abstracts from the "Missionary Herald," for February.

PERSIA.

The Nestorians.—Malek Kassem Meerza has established a school at a distance, 80 miles from Ooroomiah; and placed an Armenian deacon at the head of it, who understands English, and begs the mission to furnish him school books. This is a result of the Prince's visit to the mission school last fall. It is a door of usefulness clearly opened by Providence.

The sin of profaneness is fearfully prevalent even among the ecclesiastics. But they listen attentively to all instructions from the missionaries, and are evidently profited.

Romanism.—A Catholic bishop from Salmas came into the province of Ooroomiah to make proselytes. He professed to have received from Rome \$25,000 for aiding and instructing the Nestorians, if they would become Catholics. Said the bishop to an influential Nestorian, "Turn Catholic, and we will load you with money; we can afford to do so; for you turn, a multitude will follow!" The argument was unavailing. And equally unsuccessful were his efforts to overthrow their faith by "the traditions of the elders;" as for the Bible it was used so manfully by the Nestorian bishop and priests, that he openly discarded it; but the Nestorians would not yield; and finally discomfited him before the Molah, and he abandoned in the night. "It is delightful to see the Nestorians cling to the Bible in their controversy with the Catholics."

Mount Ararat.—A most impressively sublime object. Superstition declares it impossible to ascend it; probably, however, the summit might be reached. The snow covers about one third of the mountain in Aug. and Sept. and in three days, the ascent and descent could both be made.

The Yezidees.—are Kurds and Mahometans, and are reputed worshippers of the devil. They profess to worship God, however; but they are deeply solicitous to keep on friendly terms with Satan, and are very careful to say and do nothing to displease him.

Mar Yohanna.—has the religion of the Bible clearly in his head; his views and remarks are truly evangelical on all subjects; he possesses attractive powers, and wherever he goes, crowds flock around him; and all, whether Kurds, Turks, or Armenians, listen to his voice as to an oracle. He contends for the truth with an intelligence, propriety and earnestness, that would do honor to a protestant prelate.

Persian Newspaper.—A periodical newspaper has been commenced in Mahomedan Persia by the king himself, a day star of glory for the civil renovation of Persia. It is edited by a Persian, once an ambassador to England and who speaks the English language.

Armenian Content of Echnidzen.—This was the strongest hold of corruption in the Armenian nation, and opposed the most serious obstacle to the diffusion of evangelical light; but the Russian government has expelled all the monks, taken possession of the buildings, and appropriated the funds and revenue to its own use. Thus Nicholas has Nebuchadnezzar is doing the Lord's work!

BROOKA.

The members of this mission have been greatly tried. But they dwell together in love. The standard of the cross which they have erected is seen many miles around; and thousands of eyes cannot be prevented from looking toward it.

Pilgrims to Jerusalem.—The motives to the pilgrimage are various; to perform assigned penance; to speculate in trading; to gratify curiosity; and some few, from profound religious respect.

American School.—The public school in Broosa contains 150 or 200 pupils; two of the teachers are studying the English language with Mr. Powers; and through them he exerts an influence on the school and on the people generally.

Indifference to Education.—A very common objection with the mass of the people is, "will learning buy any thing? Will the butcher take it for meat? Will the baker or shoemaker take it?" May not the same objection be heard nearer home than Broosa?

Whirling Dervishes.—These among Mahometans, answer to an order of monks among Christians, their religious exercises consist of singing, praying and whirling. This motion is so uniform, as to have

the appearance of turning on a shaft. The exercise is performed every Friday.

Recent Intelligence.—A new Greek bishop has been placed at Broosa and the former one removed to Ephesus; and with this change the opposition to the mission has subsided. The schools are likely to be re-established; the books from the Smyrna press are again called for, and prospects are more favorable.

SOUTH AFRICA.

Unlazi River, near Port Natal.—The school under Doct. Adams continues to flourish. A class of boys now read in the New Testament; and all the scholars have made good proficiency both in English and Zulu, (Zoolah.) About 50 attend pretty regularly. They enjoy a good copacopy. From 250 to 300 regularly attend the Sabbath School under Mr. A.'s care; and an adult school of 250 attends at the same on the instructions of Mr. A. Nearly one year's experiment gives great encouragement of success.

NEW YORK INDIANS.

CATARAUGUS.—A refreshing from the presence of the Lord is here enjoyed. The church has been moved, and set their house in order. More than 60 persons including about 20 women, have exhibited concern for their immortal souls. A goodly number have settled the great question for life, to be on the Lord's side. Access has been gained to the pagan portion on the reservation. Within ten days, they heard five sermons, and several addresses and prayers; some of them admit the truth of the gospel; and the leading men expressed their satisfaction with the exhibitions made of divine truth.

THE SIOUX.

Mr. Riggs joined this mission last summer; and after giving an account of some religious services he had attended, he remarks, "I have scarce ever seen in a civilized land, a more silent, attentive, and apparently devout audience, than was this Indian assembly." A little church has been organized here, which counts among its number, seven Dakota men and women.

The amount of receipts for the Board acknowledged in this Herald for the month is, \$17,762.16.

shift. The exercise

new Greek bishop has and the former one removed to change the opposition to the schools are like books from the Smyrna and prospects are more favorable.

AFRICA.

Port Natal.—The school here to flourish. A class new Testament; and all the proficiency both in English and 50 attend pretty regularly. From 250 to 300 attend at the school. Nearly one year's encouragement of success.

INDIANS.

Washington from the presence of the church have been set their house in order, including about 20 whites, for their immortal souls. A great question for the reservation. Within a few days, several of them expressed the truth of the mission made of divine truth.

Side x.

mission last summer; and some religious services he

have scarce ever seen

silent, attentive, and ap- pearing to this Indian assem- bly has been organized here, number, seven, Dakota men

for the Board acknowledge month is, \$17,702.16. 8.

ED OF MISSIONS.

The Baptist Missionary

February.

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holds—the walls, the walls,

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worships. Added to these

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throughout. These are called

Boardman were the

1836, the missionaries

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twenty native assistants,

the missionaries visit the

interior. Mr. Malcolm,

manifested by the native

missionaries visit them, say

ready, many come to have

sufficiently level, carrying

As the long file winds

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soon as their duty is made

to perform it. After Mr.

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only known through the ob-

their missionary zeal is

are qualified, will part with

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about making any impression

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another village the people

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which were given them. At

the sixteen hundred inhabi-

Gaudams, crying, "he is the

others willing to listen to

to hear it in their own tongue,

man after Mr. H. had done

"I am not a little happy to

you say there is a

ought to worship him only

know it, and I will worship

BANKOK.—The missionaries feel disheartened in view of the church at Bangkok, fearing its extinction. Some few, however, are inquiring the way.

BAPTIST (ENG.) MISSIONARY SOCIETY.—Rev. N. H. Pearce, after a residence of nineteen years at Calcutta, has been obliged to return on account of ill health. From his statement of the results of missionary labor in India, we gather the following facts. Though the results have been trying to the faith of the church, the apparent as well as the real success has been increasing every year. Dividing the time, from 1817 to 1836 into three equal periods, he says, "Up to the year 1824, when our beloved Carey was compelled through ill health to leave India, we baptized only four natives. During the next period the number baptized was thirty-six. In 1836, the number baptized was one hundred and twenty, and of those who had renounced idolatry and regularly attended worship, nearly five hundred; several of whom were candidates for baptism. The apparently successful labors of the first period, produced fruit in the second, while they also continued to increase the amount of usefulness in the third." All this time the number of European missionaries has been the same, no more being added to them than were removed by death or otherwise. The increase, then, is now equal to what it was during the first ten years, and through the ripening influence of past labors as well as present efforts, and above all, the increasing number and higher qualifications of native preachers, there is every reason to hope that the progress of the mission with the same number of European laborers will very soon be equal in one year to what it is now in ten or twelve. In view of this, he says, "Let not the Christian church allow itself for a moment to despair of the conversion of India. In so large a country, extensive and lengthened labors will of course be necessary in laying the foundation of the Christian temple; but in due time it will certainly arise, and the grandeur of its dimensions, and the number of its worshippers will amply repay every sacrifice which it may have required." N.

HOME MISSIONS.

Abstracts from the Home Missionary, for February.

MISSOURI.—This state contains more square miles than any other state of the Union, and a population estimated at 250,000 or more. The number of Presbyterian ministers is 15; licentiate, 6, or 7. The Methodists, Cumberland Presbyterians, and Baptists, have done something in giving evangelical instruction; but various errors have also been busy. Immorality and impiety abound. The Sabbath is desecrated, even by professors of every denomination; family worship totally neglected by many; and except among the Presbyterians, the people generally are opposed to paying aught for the support of the gospel.

MISSISSIPPI.—The state of Mr. Robertson's congregation is encouraging; public assemblies are larger and more attentive than formerly; the state of moral feeling is improved; four have been added to the church; five or six more are prepared to unite; and there are some evident indications of the presence of the Spirit of God. Mr. B. preaches steadily to the blacks; and prejudices against their religious instruction are subsiding.

ILLINOIS.—Three churches have been gathered in Tazewell Co. by the Home Missionary Society, and three ministers furnished. Otherwise, so far as we can judge, there would have been now, neither church nor minister in the County.

Love of the Gospel.—Says a missionary—"One family here, has done nearly one hundred dollars to ward my support this year. That family is much indebted." "The church is much straitened for money, for necessary uses."

INDIANA.—Sixteen have recently been added to the church at Greencastle, under Rev. J. M. Wheelock. The standard of piety is becoming more elevated. The cause of Christ is on the advance; the field of usefulness enlarging. A few hopeful conversions have lately occurred, and religious meetings are attended with solemn interest. Many children of the Sabbath School appear deeply interested, and the teachers address the hearts and consciences of their pupils. The meetings of the Bible class are among the most profitable meetings that are held. Many church members realize that they are the stewards of God, and feel quite interested in the universal spread of the gospel. The principle of total abstinence is gaining friends. In the village where two years ago, there was no grocer, there are now none.

Another minister states, that with his church, the past year has been one of "the right hand of the Lord." Not a communion season has passed, without some additions. Temperance principles are gaining ground; the Sabbath is less violated than formerly; Sabbath Schools encounter diminished opposition; and people generally are more attentive to religious meetings; the children of God are quickened, and led to agonize in prayer; and sinners are awakened; and some are indulging hope that they have passed from death to life.

PENNSYLVANIA.—At Potomac things are assuming a pleasing aspect. There is increasing seriousness and tenderness on the part of many; prayer-meetings and monthly concerts are well attended; the Bible class is large, and the spirit of benevolence is increasing in the church.

OHIO.—At Lima, Christians were much edified during a protracted meeting; many strangers of different denominations were much impressed; and there were six cases of hopeful conversion in the Presbyterian Society. Four new family altars have been erected; a Sabbath School is in successful operation, and a Presbyterian church about to be organized.

At Elliptical, fifteen or twenty give good evidence of a change of heart; fifteen have united with the Presbyterian church; and a good state of feeling prevails throughout the society.

At Bolton, the Presbyterians and Methodists united most cordially in sitting down together at the table of their common Lord, in the Presbyterian church, at a Methodist quarterly meeting. The Holy Spirit was evidently poured out; as many as twenty were seen weeping over their sins, at that evening. The good work continues in both branches of the community.

In the Presbyterian society it surpasses any former revival. Nothing yet appears saving of distempered feelings or mere "animalism." The church has repented; is humbled; rejoicing. Backsliders are reclaimed. Wondrous things are both seen and heard. The number of conversions in all the societies probably exceeds one hundred. The societies are three; Presbyterian, Baptist, and Methodist; and each has been more or less blessed. Harmony prevails, together with a spirit of prayer, and a disposition to labor for the Lord. God is pouring out his Spirit also upon other towns in the County.

At Pleasant, under the ministry of Rev. Mr. Camp, revival is in progress. The church is small, and has enjoyed the means of grace but very partially. Some additions have been made, and seventeen have been examined, a majority of whom are young, and who yet remain under the consideration and instruction of the session. The prospect is, that during the season, the church will have received 30, perhaps 40 members, to its communion.

CANADA.—The Meetinghouse at Shipton has been completed; opposition has been withdrawn; the congregation has since increased one third; and there are present indications of unusual seriousness.

Melbourne has been blessed with a revival in one neighborhood, and ten hopeful converts have been added to the church. Two years ago, this church had 18 members; it now contains 32; 25 added the last year.

The people of Sherbrooke and Lennoxville have commenced building a place of worship, and will open it soon. The population of the town is rapidly advancing, and the church and congregation under the care of Rev. Mr. Robertson, rise proportionally.

Two persons only have been added to the church in Compton during the year; but there is a more general seriousness on the minds of the people, and the tract circulation is prosecuted with unabated zeal.

Edin is now, after two years of prayerful and anxious waiting, enjoying the services of Rev. J. Sherrill, late of the Andover Seminary, who it is hoped will remain with them, and prove an efficient and useful pastor.

Stanstead has experienced many trials; but is now settling happily under the ministry of the Rev. R. V. Hall, of Laprairie.

Pollack, has settled a pastor; enjoyed a season of refreshing; but is embarrassed by the want of a suitable house of worship.

Rev. H. B. Chapin, late of West Hampton, N. Y. has accepted the charge of the church in Granby and Sheffield, and is laboring actively and successfully.

The receipts of the American Home Missionary Society the last month were \$4,775, of which only \$100 were from Massachusetts.

The missionaries laboring under the commission of the American Home Missionary Society are reminded of their duty to forward their annual reports on or before the first day of April. It is particularly desired that all the Missionaries of the Massachusetts Missionary Society will remember this, and not fail to meet the wishes of the Secretaries of the Parent Board.

NEW YORK CITY TRACT SOCIETY.

We regard this institution as one of the most efficient agencies in doing good existing in our country. It is accomplishing, by the divine blessing, the removal every year of some portions of the moral darkness, vice and misery, of the lower classes in that city. Its last annual report, which has just been laid before us, is a treat to the lovers of the souls of men. It has enlisted a great number of the most intelligent and devoted Christians in the city in its various agencies, and is superintended and managed by men of enlightened views and of firm purpose in the work of doing good. Fifteen Ward Missionaries have been sustained the past year; 1,100 Visitors have distributed 675,000 tracts; 1,792 Bibles have been furnished to destitute families; 3,993 children have been gathered into Sabbath and public schools, and 439 persons into Bible Classes; 2,069 signatures of the temperance pledge have been secured; 3,623 persons persuaded to attend church; 2,072 district prayer-meetings have been held; and four hundred and ninety-six persons reported as having been hopelessly converted. We cannot look over such statistics as these, without thanking God that the Commercial Emporium of this nation has such an agency for its spiritual welfare in constant operation; especially that it goes down in its operations into the lowest dens of iniquity, and carries the strong light of the gospel into the darkest shades of guilt and misery. We think that a perusal of such a document as the last Report of the Society, will convince any of the immense advantage to the cause of humanity and piety of such a system, especially in large cities. We see no reason why a similar system could not be put in operation in all the principal cities and towns in the country. In some of them it has been undertaken with success like that which has been witnessed in New York.

OLD MISSIONARY JOURNAL.

[Continued.]

Lake George, Lord's Day, Sept. 19, 1756.—

"Mr. Swain preached in the morning. Just after the drums went round in the afternoon the first time, a man escaped wounded from our scouts, about ten miles on the side of the Lake, and says he left our people at twelve o'clock, warmly engaged with a party of French and Indians. Major Saltonstall was immediately ordered out with 300 men. Capt. Bass set out down the Lake in the armed vessel London, with a fine gale. After sun down, Maj. S. came in and brought in three men, who made their escape from the scout, who say the rest were all cut off. They also brought in an Indian, a Mohawk, with a paper from Lieut. Kennedy, (a Lieut. in Gen. Abercrombie's army, who, with a party of Indians had been on a scout as far as St. Johns,) which advises us that he is almost finished with hunger and very sick, having only one Indian with him, and praying for immediate relief. Two whale boats were immediately dispatched."

"About half past 10, some bateaux came in, with one man who had escaped from Rogers, who just before sun set hailed our men. They went ashore, and were conducted by him where the unhappy action was fought. They picked up dead bodies as they could see. Brought off the Captain and nine more, all horribly and shamefully mangled. The man reported that he had reason to fear they were discovered the night before, and as our scouts have a certain route and a beaten path, the enemy knew where to ambush them. The Captain disclosed his orders from the Adjutant General, which were to cut off flank guards, and not at all to march in old paths or tracks. In consequence of his negligence he lost his life; for the Indians never will attack, except they have the advantage and can come by surprise."

Sept. 21, 1756.—"Our concern for Mr. Kennedy ceased about sunrise, when the whale boats that brought him and his Indians have in sight. They saluted the garrison, and gave the Indian hoop. We received them very joyfully. I have been acquainted with Mr. Kennedy, but I should not have known him had I not learned it was he. For he is nothing but skin and bones, exceedingly emaciated indeed. And no wonder, for he has been out 35 days, and 20 days without anything but what he could find in the woods; (and deer are not to be had after two days' journey from here) and when they came near the French country, they drew not fire for fear of being discovered. He took several, both whites and Indians with him; but the whites all left him. Many came in safe, but Capt. Grant of the Provincials, and Mr. Leach, a cadet, have not been heard from. Mr. Kennedy was finally left with but four Indians, who never forsok him to the last. They went forward to St. Johns; used many plans to get provisions; endeavored to take a bateau but failed; broke open several deserted houses, but found very little supply. One night he went to call at a man's door, loaded as he supposed with provisions, and rolled out a couple of barrels, supposing one to be bread and the other meat. The cart tipped up and alarmed the people within, who came out with brands of fire to see what was the matter, suspecting no enemy. The two barrels were brought off, but to his great disappointment found one to be salt and the other shoes. While he was about here, he walked by night into the French encampments; looked into their tents; saw the French officers regarding themselves. At last he broke into a house, where he took a French officer, who was killed and scalped on the spot, and a woman in the house was taken prisoner. He next set fire to a store filled with various naval and military stores, supposed worth 7,000 pounds sterling, which was consumed. The French sent out a very large party after him, who crossed his track and dogged him for four days. On his return he drew near the Lake, finding himself much spent, he put forward with two Indians, and left the other two to bring to the prisoners."

"The graves being opened (for those who had been killed in action the day before Mr. Kennedy's arrival) as early as possible in the morning, and all things ready to attend the last offices, we were gathered by the General's orders to the place where the corpses were laid. The Captain, being a worthy man and a good officer, was loved while he lived, and now being dead, a coffin was provided for him and orders were given to bury him under arms. It affected one to see the horrid barbarities committed on the bodies of the poor men who fell with him. Three had their heads cut off; their limbs chopped and hacked to pieces. For we could not afford coffin for them, so that they were obliged to be exposed. No, so far from it, we could not allow them blankets to be wrapped in; their legs and arms all naked, and besmeared with blood appeared very ghastly. As we were bearing them to the grave, a gun without the camp was discharged, which was immediately answered by another. The drums beat to arms, and we

rushed into camp, for the burial place was without the entrenchments. The unhappy occasion was this. A couple of Indians went down into the swamp, in gunshot of the garrison, and within fifty yards of some of our guards, and partly within some of them, to get wood. An Indian discharged his gun at them, but missing, pursued them, overtook one, stabbed and scalped him, and went off without harm. What have we not to expect from such an enemy if numerous and successful?"

"We were kept in a ruffe for some time. But as soon as the camp was a little settled, attended the funerals. The soldiers were all put into a common grave. What is remarkable, the poor lad just mentioned, and who a few minutes before he was killed was viewing the dead bodies, was buried before them, for he was immediately carried from the spot where he was killed to the burial ground."

Tuesday.—"An officer from the sloop which has been cruising down the Lake informs us that they have not found the prisoners taken by Kennedy. Unhappy it is we should lose them, for the prisoner was a tavern keeper, who the day before his captivity died several French officers at his house, and as he lived on the road between the Island of Montreal and St. Johns he might give valuable intelligence."

This evening was called to pray with a poor man on the borders of eternity. I pity our poor sick. If they had proper care and good lodging so that they might lay dry and warm, the most of them might recover. But now most of them die. At Fort Edward 170 have died in 59 days."

Sept. 22.—"About 5 o'clock, in our great joy, the two Indians led behind to bring in the prisoners taken by Lieut. Kennedy came in with their prisoners. The French girl, one of them, appeared the most alert and least fatigued and emaciated of any of the party. She came in barefooted and but poorly clothed. She was treated with care and tenderness."

[To be continued.]

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By a regard to the glory of God, the interests of the Redeemer's kingdom, and the salvation of undying souls, Christians should not confine their requests to those of the United States, but offer prayers for those of other lands, that God would pour into their fountains of learning the salt of grace, that streams may thence issue to make glad the city of God. Prayers are now offered by Christians dwelling in heathen lands, with deep interest on behalf of their literary institutions at the time of this Annual Concert; and it is believed that the time is not far distant when this Concert of Prayer for colleges and other institutions of learning will be observed by all Protestant Christians.

If any interesting facts are known adapted to the occasion, these may be related. It is always proper to speak of the importance of colleges and revivals of religion in them; to tell how they have originated and continued; how they have multiplied, and how they have resulted in the conversion of precious souls. The deficiency of laborers for the harvest can be stated, and the importance of praying the Lord of the harvest, that he will send forth more laborers into the harvest. As a means of this, the necessity of the sanctification of literary institutions can be mentioned, that young men in suitable numbers may be furnished for the ministry.

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